THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—DAN. 12: 3.

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HISTORY OF THE BRITISH MISSION.

BY ELDER WALTER M. WOLFE, FORMER ASSOCIATE EDITOR OF THE "MILLENNIAL STAR."

(*Continued from page 453.*)

MAN'S utmost efforts cannot retard the work of the Lord. When the Prophet Joseph Smith and his brother Hyrum were murdered in Carthage jail, June 27th, 1844, all the mob, all the sectarian ministers, all who hated the cause of truth and would hinder the spread of the Gospel, and they were as a thousand to one, exclaimed, "The false prophet is fallen. Mormonism is at an end." But the events that immediately followed gave their statements the lie. The leadership of the Church, according to revelation, devolved upon the Twelve until the new Presidency was chosen, and the Lord clearly indicated whom He had selected to take up the work where the martyred prophet had laid it down. A few men, prompted by personal ambition, fell and passed out of the history of the Latter-day Saints, but the people remained firm in the faith; trials and persecution but strengthened them, and there were daily added to the Church many faithful souls.

The news of the tragedy in Illinois was received with bitter sorrow by the Saints in England, but the work was not impeded, nor did the people lose heart. Their enemies, especially the preachers, railed at them, but there was no apostacy; the number of baptisms did not decrease, nor was the zeal in gathering lessened. As soon as Brigham Young succeeded to the presidency of the Church, aud all the quorums were fully organized, Apostle Wilford

Woodruff was commissioned to take charge of the work in England, where he arrived in January, 1845. The great event of this year was the publishing of of the first edition of the Doctrine and Covenants, at the Liverpool office, June 15th, 1845. At home the Saints were looking westward toward the Rocky mountains, their future dwelling place, as had been prophesied by Hyrum Smith as early as December, 1833—a prophecy that when uttered seemed altogether impossible of accomplishment. President Woodruff was summoned to take his part in the mighty exodus, so he issued a call for a special conference to be held December 15th, 1845, and advised that emigrations of the Saints should be discontinued until the Church should find a permanent abiding place. At this conference the membership of the Church in England was shown to be as follows: High Priests, 8; Elders, 392; Priests, 580; Teachers, 311; Deacons, 187; lay members, 10,956; grand total, 12,434.

Elder Woodruff was succeeded by Elder Reuben Hedlock as president; and now follows a sad page in the mission's history. Soon after the departure of Apostle Woodruff an agitation was set on foot to found what was called "The British and American Joint Stock Company." The ostensible purposes for which this company was organized were to engage in commercial enterprises with a view to enriching the Church, emigrating the poor Saints to America, shipping machinery and founding manufactures in the new gathering place in the wilderness, and to operate in building up the kingdom of God generally. Announcing these as the objects to be accomplished, it was not difficult to induce the Saints to take stock in the concern, and hundreds of pounds were subscribed and paid to Hedlock and his coadjutors. Much of this money was squandered instead of being used for the purposes for which the company had been established.

Upon hearing these reports Apostles Orson Hyde, John Taylor and Parley P. Pratt were sent to England to correct these abuses. Hedlock would not meet the Elders from America, but fled to London. He was at once excommunicated. Elder Hyde took charge of the STAR and of the Liverpool office, while Elders Pratt and Taylor visited the various conferences and branches of the Church.

Trying times were those, and it is a wonder that the Church in England stood the test so well. Many became impatient at the counsel to refrain from gathering and, knowing that the main body of the Church was heading westward across the desert, took vessel around Cape Horn or via the isthmus to the Pacific coast, where many of their descendants are to be found to-day. The drafting into the United States' service of the "Mormon Batallion" made it imperative that most of the able-bodied missionaries return home. For a few months proselyting was almost at a standstill, and no general conference was held during Elder Spencer's administration; but in February, 1848, the joyful news was published that a permanent resting place for the Saints had been reached in the valley of the Great Salt Lake, and that the time was ripe for the Lord's people to gather. The Saints were of this opinion also, and, for a short time, emigrations averaged 600 per month.

With Elder Orson Pratt, who took charge of the work in August, 1848, new missionaries came into the field. At this time the Church numbered 17,902 souls, which number was increased in less than three years to more

than 27,990, and this in the face of an unprecedented emigration, for in November, 1848, was confirmed the report that gold had been discovered in Alta California. Those who were unable to gather to Zion were certainly willing to assist their struggling brethren, for in February, 1849, $4,500 of the tithing money was sent to aid the Saints in Deseret.

Under the administration of Elder Franklin D. Richards, January 1st, 1851, to May, 1852, when all the Apostles were called home, the Channel Islands were separated from the British mission and given to the French mission, the Pearl of Great Price was published and the Perpetual Emigration fund was instituted. In April, 1852, the MILLENNIAL STAR was changed from a semi-monthly to a weekly publication. It had more than 23,000 subscribers. This time, too, was the highwater mark of membership in the British mission, there being 32,340 on the books when Elder Samuel W. Richards took charge. The arrival of the first company, which was sent out by the Perpetual Emigration fund, in Salt Lake valley, Friday, September 3, 1852, was made a great time of rejoicing. Bands of citizens and the Presidency of the Church went some distance up the cañon to meet the thirty-one wagons that came in charge of A. O. Smoot, afterwards president of Utah stake.

Although open-air preaching had always been a means of spreading the Gospel, the summer of 1854 marked a campaign of street meetings throughout the larger cities of the mission, and on January 8 of the same year Apostle Franklin D. Richards resumed his former position as head of affairs, and on April 1st, 1855, moved his office to the premises now known as 42 Islington, where headquarters remained for nearly half a century.

In 1856 the first handcart companies were organized, and emigration received a great stimulus. In August of this year Elder Richards was released, and Apostle Orson Pratt again became president of the European mission, having for his counselors Elders Ezra T. Benson and James T. Little. During Apostle Richards' time great stress was placed upon the work of the Pastors, one of whom was given the general charge of several conferences. His duty was to travel from branch to branch throughout his district encouraging and strengthening the Saints and counseling the conference presidents. That was at a time when the conferences were geographically much smaller than at present, although numerically much stronger.

Even the events of 1857, in which Elder Parley P. Pratt was murdered and Utah was threatened with a hostile invasion, did not dampen the ardor of the Saints in emigrating. Elder Samuel W. Richards was returned to the presidency of the mission for five months from November 1857, being followed by Elder Asa Calkin. General mission conferences had been discontinued for some years, and in their place special annual councils were held, when the affairs of the mission were discussed by all the mission presidents, the Pastors, conference presidents and teachers, and the Elders of the British mission. This was very necessary, as, to quote from the STAR of May 12, 1860, "Zion was passing under a cloud, no sermons were given, public works were suspended, great movements for general improvement and growth of the Territory had to wait for a more favorable season; emigration was cut off, nobody had time or chance to write letters, and the post office was not unlike a lottery box." But better times were in store for Zion. The people of the United

States were soon to be engaged in an internecine struggle, during which the work of the Lord was to enjoy a season of refreshing, although the facilities for emigration would be greatly impeded.

On May 19, 1860, Elders N. V. Jones and Jacob Gates assumed control of the affairs of the mission, to be succeeded in August of the same year by Apostles Amasa Lyman and Charles C. Rich, the former taking charge of the Liverpool office and the latter superintending the field and the mission. In this year, also, we find the names of Elders Francis M. Lyman, George Teasdale and Charles W. Penrose on the mission records, the former, just arrived, laboring in London, Elder Teasdale going into the field for some time as president of a district comprising the Glasgow, Edinburgh and Dundee conferences, and Elder Penrose holding the same position in the Birmingham, Worcestershire, Staffordshire and Shropshire conferences. On January 1, 1861, Apostle George Q. Cannon took charge of the publishing and emigration affairs of the mission, leaving Elders Lyman and Rich to attend to the spiritual welfare of the thousands of Saints under their charge.

[TO BE CONTINUED.]

SOME SCRIPTURAL DIFFICULTIES EXPLAINED.

BY PRESIDENT BEN E. RICH, OF THE SOUTHERN STATES MISSION, IN THE ELDERS' JOURNAL.

[THIS article is in the form of a letter written in reply to a communication asking for the views of the Latter-day Saints on certain Scriptural passages].

You first mention the subject of Christ preaching the Gospel to the spirits in prison and state that according to your understanding of the subject, while Christ did preach the Gospel to the spirits in prison after His crucifixion, there was to be no preaching to them after Him. There are a few things which you must take into consideration in connection with this principle. First, there is no other name given us whereby mankind can be saved excepting that of Jesus Christ. Second, God is no respector of persons, and He is just; it is impossible for Him to be unjust. With these two points in mind we might ask: If mankind is to be judged by Jesus Christ, and if God is just, then must not all mankind have the privilege of hearing the Gospel by which they are to be judged? It would be unjust for God to judge one of His children and condemn him for not obeying something of which he had never heard. God would be a respector of persons if He granted those spirits in prison who had lived before His advent the privilege of hearing His name and His doctrine and then withheld that privilege from the millions who have since lived upon the earth and died without ever having heard the name of Jesus Christ. This of itself should be sufficient to convince any one believing in the justice of God that the Gospel is still being preached to the spirits in prison. Every son and daughter of God is to have a chance to hear the message, and those who have the privilege of hearing it upon this earth and who reject the same will have to pay the uttermost farthing when they reach the other side before they will ever have the privilege of hearing it again. This truth has been given to us through the inspiration of God's holy spirit which

comes from the lips of modern prophets, who speak as they are moved by the Holy Ghost, and we know that the doctrine is true.

We will now pass to the next inquiry mentioned in your letter. You cite several passages from the Scriptures which seem to contradict each other, as you understand them, and ask how they can be harmonized.

I know there are many passages in the Scriptures that do not seem to harmonize, but to those who are acquainted with the Gospel of Christ as revealed anew in this age, the lack of harmony does not appear to be so apparent as to those who are not acquainted with the teachings of modern prophets, who are inspired of God. Such passages as quoted by you can be fully explained, and when understood, they do not fail to harmonize with teachings of the Gospel of Christ.

God is an Immortal being, possessed of a body of flesh and bone, but not blood. Blood is mortal, and when the veins of the body are filled with it, the body is subject to death by reason of the mortal fluid which circulates throughout the system. This is the reason we are told in holy writ that "Flesh and blood cannot inherit the Kingdom of Heaven;" but it does not say that flesh and bone cannot, or does not, inherit the Kingdom of Heaven. The first citation from the Scriptures given by you, says that when Jesus appeared to His disciples He said to doubting Thomas: "Behold My hands and My feet that it is I, myself; handle and see, for a spirit hath not flesh and bones as ye see me have." This is the beginning of what seems to be the trouble you have in understanding passages, which to you, do not seem to harmonize with other passages in the Bible. You say we read from Paul's writings to the Colossians that Jesus was in the image of His Father; and then from John's gospel we learn that God is a spirit. From these passages you naturally ask yourself the question: "If Jesus had a body of flesh and bones as He claimed, and was in the express image of His Father, as stated by Paul, and if God is a spirit, as stated by John, and if a spirit has not flesh and bones, as stated by Jesus, then how can all this be harmonized?"

I think this is a clear statement of your trouble regarding these passages. Let us see what we can do towards making them harmonize. The Bible abounds with proof that the sons and daughters of God lived with the Father before they came here upon the earth. We are justified in this belief from what we are told about Job, of Jeremiah, of Christ Himself. However, we will not dwell upon the subject of pre-existence, but will simply say that pre-existence is a Biblical doctrine, understood by the prophets, and taught through the inspiration of God by holy men, "who wrote and spoke as they were moved upon by the Holy Ghost." We once existed as spiritual beings. We now have a fleshy tabernacle as a dwelling place for these spirits, and hereafter eternal matter will fill our veins instead of mortal blood, which will make us eternal or immortal beings.

Now then, the passage referred to that God is a spirit is no argument against His having a body as well as a spirit. We have a spirit; we also have a body, and the fact that we have a spirit and was once a spirit, is no argument against us having a body. If it is no argument against us, it is no argument against God having a body. He has a spirit; He has a body, and the great secret lies in the thought expressed by one of our

leaders, given by inspiration, that "as we are, God once was, and as God is, it is the destiny of man to become." Herein, also, lies the true doctrine of evolution; not that we sprang from a tadpole, but from the pure, eternal spirit of intelligence. That eternal intelligence always existed. Therefore, there is an intelligence with man that is God-like, from everlasting to everlasting, without beginning of days or end of years, because as stated, the original undefiled spirit of intelligence entered into the spiritual bodies, created by our Father in Heaven, and gave those spiritual tabernacles understanding. Then from that spiritual probation we are here as mortal beings, clothed with flesh, bone and blood, dwelling in mortality. Death separates them, but the resurrection given us by Christ unites the spirit and body again, and as I have said before, with eternal matter instead of blood running in our veins, we become immortal, and then advance throughout the ages of eternity and finally become possessed with creative powers like unto the Gods. This is our idea of God—that He became a Creator and that others before Him attained to this power and exaltation, and that the eternal work will go on and never end.

There is still another way to handle this subject from John's Gospel that God is a spirit. I am bold in asking, and I have a right to ask if the manuscript was translated correctly? I will give you my reasons for saying I have a right to ask this question. The wise men who were assembled by the grace of King James for the purpose of translating and giving to us the Bible, performed a mighty work. They were conscientious and gifted with much learning, but throughout the manuscripts they gathered together and translated, there existed blurs, which sometimes totally obliterated a word here and a word there, and sometimes almost destroyed a whole sentence. These words had to be supplied in order to make sense, and that council of good men gave us what they considered the best words to make sense, and the honesty of the translators is shown in the fact that every word supplied by them is marked, that the whole world might know that the council referred to had filled them in themselves to make the manuscript as complete as possible. These words are shown in italics throughout the Bible, consequently, when you find a word in italics while reading the Bible, you may know that there was a vacant space in the manuscript which could not be read, and this particular word or words was put in to make the book readable. Now turn and read the passage in the fourth chapter of St. John, which says: 'God is a spirit." Do you see the little word "is" is shown in italics? That word was put in there by the translators because a word was missing that they could not read. Can we be certain they made no mistake? For this reason I say I have a right to ask, "Are we sure it was translated correctly?" Supposing they had substituted the word "hath" instead of "is"—"God hath a spirit," how different the whole passage would read, and how much more beautiful it would harmonize with other passages. I drop that subject by simply saying that in my judgment, the word "hath" would have made better sense than the word they selected.

There is only one other question mentioned in your letter to be answered. The passage referred to says, God is invisible and that no man hath at any time seen Him. He is invisible to us, but can make Himself visible when He

pleases. That is all there is to that part of it, because the Bible abounds in passages where He has made Himself visible, and where He has talked to man upon the earth face to face. Therefore, it simply means He is invisible to us at all times, excepting when He is pleased to withdraw the veil from our eyes and allow Himself to be visible. The balance of this question is answered by modern inspiration to living prophets, and means that no man hath seen God "in His glory," because He dwells in the midst of eternal burnings and the fire of His glory would consume us in a moment were we to stand in His presence in our mortal condition. The nearest that any man ever came to seeing God in His glory was when Moses was placed in the nick of the rock and allowed to see the Lord's back parts as He passed by. Yet, the Lord can lay aside this consuming glory in which He dwells and can appear to us, His children, upon the earth; and He has done so upon many occasions as recorded in the Holy Bible; but no mortal man has ever seen Him in all His glory, nor can a mortal man stand in the presence of that consuming glory and live.

I hope I have answered these questions to your satisfaction. My answers are honest and conscientious, and I trust I have thrown some light upon the subjects quoted in your letter, and that you can see that there is not the great lack of harmony at first supposed by your reading of the divine book.

I will be pleased to hear from you again and pray God to bless you and direct you with His Holy Spirit.

THE NEED OF THEOLOGY.

In commenting on the general indifference regarding the study of theology in the world, the *Deseret News* says:

"Theology is the science of sciences. It is the one science that comprehends and utilizes whatever is true in all other sciences, and without which they all are incomplete and aimless. There will again be a general hunger and thirst for knowledge of God and His laws, and this will come, as the great truth is grasped, that society itself will crumble into ruins, unless it is built upon eternal laws that remain, no matter how the world changes. As this fact becomes clear, men will learn to dread the consequences of the looseness that now prevails as regards ethical laws and spiritual truth, and they will ask for certainty.

"And they will not ask in vain. For the Almighty is as much able to manifest himself now, as in former ages. The twaddle of the species of infidelity that is peculiar to our age, and that would characterize the Bible as an interesting collection of myths, and place the teachings of Jesus on a level with those of Buddha, Confucius and Mohammed, does not satisfy the hunger and thirst for truth. But those who turn to God for knowledge will receive it, line by line, precept upon precept, through the divinely appointed channels. God, as a wise Father, always prepares beforehand for the needs of His children. He has, therefore, in this age and generation, again established His Church, with its Priesthood and divinely inspired Prophets to meet the needs of the world, when there will be a general desire for truth for divine authority, and for certainty."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 28, 1904.

EDITORIAL.

THE CHURCH, OR A CHURCH.

WRITING on the subject "Christianity and Evolution," a contributor to the current number of *Public Opinion* makes this statement:

"The Church, too, has evolved from brutality to liberty of conscience. Remember that the Church burnt Bruno at the commencement of the sixteenth century for asserting that the earth was globular; and they would have burnt Galileo, too, if he had not died about half an hour before the officers arrived to apprehend him."

The Church did not burn Bruno at the stake, but *A Church* did. This way of putting it is not an over-nice distinction between phrases. The difference is great and significant.

The term "The Church" is popularly used to mean the Church of Jesus Christ as it is supposed to have existed from Christ's time to our day, including all the sects and denominations of "true believers," and on this Church has been laid all the cruelties, crimes and intolerances that have been perpetrated on humanity in the name of religion. How can such a thought be anything but revolting to one who believes in the meek and lowly Jesus, the humble, forgiving Son of God, who spake the sermon on the Mount? Is it possible that the Church of Christ could be guilty of the brutality of the dark ages? Is it possible that the Church of Christ can sink into the depths of degradation and then be "evolved" from this condition of revolting baseness to one of holiness? Is it possible that the Church of Christ can ever be in a condition of inhuman barbarism? No; certainly not. The Church of Christ rests on a foundation of apostles and prophets, Jesus Christ Himself, the perfect One, the holy One, the allwise One, being the chief corner stone. The Spirit of God permeates the Church of Christ, and love is the power that moves it to action. The Church of Christ cannot hate, cannot abuse, cannot persecute, cannot kill men for opinion's sake. The Church of Christ did not, and cannot do the things which some men say it has done in the past.

But these things were done one will say, and done in the name of religion and for the Church and for Christ. True; Christ said to His disciples "The time cometh that whosoever killeth you will think that he doeth God service." Perhaps those who burnt Bruno thought they were doing right. Perhaps Calvin thought he was doing God service when he had Servetus roasted for two hours in a slow fire made of green wood. Perhaps both the Roman

Catholics and the Protestants were sincere in the thought that the Kingdom of God could be established by fire and by the sword—but for all that, a tree is known by its fruits, and a sweet fountain will not send forth bitter water. It is a libel on the name and memory of the great Master to say that His Church could possibly lend its aid to the wickedness and oppression which existed among men during the dark ages of the past.

What, then, is the truth of the matter? It is this: An *apostate church* burnt Bruno at the stake. An apostate church was back of the Inquisition. If a church is guilty, it is a church rejected of God, one not inspired by His Spirit. These facts are incontrovertible evidences of an apostasy from the Church of Christ. There having been an apostasy, there is need of a restoration, and herein lies the beauty of the message brought to the world by the Prophet Joseph Smith and the Church of Jesus Christ of Latter-day Saints.

THE TWO KINGDOMS.

"My kingdom is not of this world" (John xviii: 36).

Jesus was before Pilate, and the Jews were clamoring for His life. "Art thou the king of the Jews?" enquired the Roman governor. "My kingdom is not of this world," was the reply, "if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence."

Jesus here makes a clear distinction between the kingdoms of the world and His own. Worldly kingdoms rule their subjects by force—cruel, brute force, if necessary. Had the kingdom of God been like worldly governments in this respect, the Jews would not have been permitted to take the King of kings to His death, for had He not "more than twelve legions of angels" for His protection?

Worldly kingdoms have well defined physical boundaries that may not easily be moved. The kingdom of God is not confined to such narrow limits, but spreads its jurisdiction over every land and into all climes. Worldly kingdoms usually consist of one people only, but the kingdom of God gathers from all peoples under heaven. The citizens of worldly kingdoms, as a rule, speak one language, but members of the kingdom of God speak various tongues and learn the same law in each. Worldly kingdoms cultivate a national feeling, sometimes called patriotism, which is ofttimes only a kind of selfish exclusiveness. Citizens of God's kingdom make no distinction between nation or tongue, but all are united in a common bond of fellowship. Kingdoms of the world exalt a few at the expense of the many, but in the kingdom of God the uplifting power is applied to all alike, and all have equal opportunities for advancement.

The kingdom of God also uses a power for it own preservation and growth; and as its King is wiser than all other kings, He uses the mightiest power known—the power of love. All other forces, though they may appear to be potent, will in the test of time, prove to be valueless. Love is the all-powerful agent, and the kingdom founded on that principle will stand forever. The Jews thought they had conquered when they nailed Jesus to the cross, but never were they more mistaken. By that one act of sublime self-sacrifice, the

Son of God not only conquered the world, but He *drew all men unto Him* with the everlasting cords of His love.

ADVICE CONTINUED.

THE expressions regarding "Pagan London," comments on which were printed in last week's STAR, continue to receive the attention of the English press. The criticisms are both for and against the thought that the country is pagan. One gentleman, writing to *Public Opinion* in defence of the clergy, offers these mild criticisms and suggestions:

"Let music enter more fully into our church ceremonies. Let trained eloquence lend its entrancing charm to pulpit deliverances. Let parsons, while never forgetful of their vocation, refrain from too close companionship with evil doers. Let the lives of these parsons be consistent with their doctrine, and their doctrine be wide and encouraging in lieu of being damnatory and repulsive."

This is, indeed, very good counsel, but there is hardly enough of it. It will, therefore, be pardonable to add a little more to it.

Let the parsons preach the pure, simple principles of the Gospel of Jesus Christ as taught in the Scriptures. Let them not ignore or spiritualize so many of the most precious and plain declarations of Holy Writ regarding the plan of salvation. Let them teach faith in a living, moving, rational, personal God. Let them teach that Christ is the Son of God, a being separate and apart from the Father's person, but one with Him in mind and purpose. Let them preach a repentance that need not be repented of, and a baptism by immersion for the remission of sins. Let them promise, as Peter did, the gift of the Holy Ghost, and teach the people that Gospel ordinances must be performed by men whose divine authority can not be questioned. Let them explain that this divine authority can only be found in a Church organized after the pattern of the primitive church, having apostles, prophets, evangelists, etc., set in the Church for its edification, and to administer in its ordinances. Let them teach that the Gospel is unchangeable, and therefore the signs should follow the believer in our day as well as in the days of Christ and His apostles. Let the soul-satisfying and heart-convincing influence of the Spirit of God, rather than "trained eloquence lend its entrancing charms to pulpit deliverances." Let the parsons cease from cultivating manners of speech, action and dress differing from the lay members, thus doing away with class distinction in religious matters. Let them, in short, go back to the faith once delivered to the Saints, and whether the congregations of the churches increased or not, the parsons would have the assurance that they were teaching the truth. Of course, there would always be this one danger, if such a course were adopted, some enquiring person would discover that the parsons were preaching "Mormonism," and then—!

NOTICE TO ELDERS.

THE Elders in the British mission who desire to attend the dedication of the Latter-day Saints' meeting house at Stockholm, Sweden, September 18th, 1904, may do so by conferring with their respective conference presidents and making satisfactory arrangements with them. It is desired that the Elders

who take this trip do not remain away from their mission fields longer than is necessary for the proper enjoyment of the tour.

In sending orders to this office for books, tracts, STARS, etc., please be sure to state, after your signature, what conference you are laboring in. This is quite important, and will save much time in filling your orders. All orders should be sent so as to reach this office by Wednesday each week. Please remember these items.

N. A.

LAST Sunday was Pioneer Day, a legal holiday in Utah, and observed generally by the Saints in all parts of America, as the day when Brigham Young and the Pioneers reached Salt Lake valley. The "Stars and Stripes" floated over 10 Holly Road in honor of the day.

As will be seen by reference to the minutes of the Welsh conference recently held at Cardiff, this conference has been closed for the present. The three Elders who have labored in Wales will be transferred to other fields where there is a demand for workers, and where prospects are much more favorable. President Davis will be released to return home in August.

THE first definite step has been taken towards the erection of a monument to the Prophet Joseph Smith and his brother, Patriarch Hyrum Smith. On the sixtieth anniversary of their martyrdom, June 27, 1904, members of the First Presidency and of the Twelve met on the Temple ground at Salt Lake City and selected a site for the building of the proposed statue. The place chosen is the southeast corner of the block, at a point directly west of the first entrance on the east side.

RELEASES.—Elder Joseph H. Cutler of the Birmingham conference is honorably released to return home July 28th, 1904; also Elder Albert J. Cope of the same conference to return home August 11th, 1904. President John S. Baugh of the Newcastle conference is honorably released to return home at his pleasure.

APPOINTMENT.—Elder George E. Wilkins is appointed to preside over the Newcastle conference.

DISTRICT MEETINGS will be held at the New Assembly Rooms, East, Wallsend-on-Tyne, on Sunday, August 7, 1904. Services at 2 and 6:30 p.m.

NOTES FROM THE MISSION FIELD.

A SOCIAL gathering met July 19th in Middlesbro' in honor of Elder William R. Telford. All had an enjoyable time and wished him a pleasant journey home.

A VERY successful district meeting was held in the Keighley branch of the Leeds conference, Sunday, July 24th, 1904. Both services were well attended and a grand spirit prevailed. Nearly every home in Keighley was visited

and an announcement and tracts left for the family to read. Everything looks bright throughout the conference.

A DISTRICT MEETING of the Hull branch was held in Forester's Hall, on July 17, 1904. Ten Elders from the Grimsby conference were present, and both afternoon and evening meetings were well attended by strangers and investigators. The Elders all reported good progress in the work in the various fields, having but little opposition to contend with. Handbills, which were distributed at street meetings by the Elders, were the means of causing many people to attend.

PRESIDENT HUGH J. CANNON reports that in the Swiss and German mission for the month of June there were 16,357 tracts and 336 books distributed; 6,773 strangers' houses visited with first tracts; 3,163 Gospel conversations held; 624 meetings held; 33 baptisms performed; 27 children blessed. During the last six months there have been several banishments, the most important of which were two Elders laboring in Frankfort-on-Main and the Elders laboring in Stuttgart. "We have always had perfect freedom in the last named city, in fact throughout the whole kingdom of Wurttemberg, but we are now told that the Elders will not be tolerated in that kingdom. It is a peculiar fact the Elders have had poorer returns for the amount of labor performed in the kingdom where we have had the most perfect liberty than in any other field where we are working. We are in hopes, now that the kingdom has set its hand against us, that we will be able to accomplish something."

PRESIDENT JOHN W. SAUNDERS writes from Bolton as follows: "The Saints and friends of the Manchester conference celebrated Pioneer day in the pretty little village of Flixton. The company, numbering nearly one hundred, enjoyed the bounties and blessings of the Towngate farm. We had conveniences necessary for sunshine or rain. The occasion was honored with visiting guests in President Baugh of the Newcastle conference, and Elders Telford and Harrison, who are released to return home. A program appropriate to the occasion was rendered, consisting of descriptive incidents in the history of Pioneer life, and testimonies to the faith and devotion of the Latter-day Saints in the practical realities of life, which were quite sufficient to convince the listener that 'Mormonism' is a great practical fact in our social system. We had 'tea' without tea, and appetites to please the most fastidious, with plenty to eat. We all had a good time, and only regretted that the curtains of night were rolled down before we had as much hay-field physical culture as we desired. But by the way—when people learn more fully, as they should do, the science of pic-nic parties and social gatherings; when they learn the advantages of getting out early instead of late; when they improve the daylight with recreation as well as they do the night—all their legitimate ambitions in this line will be supplied, and their health very much improved."

IT is good to speak out our thankfulness to God; it is better to live it out.

THE WELSH CONFERENCE.

THE semi-annual Welsh conference was held at Queen's Hall, Queen Street Arcade, off Queen Street, Cardiff, Sunday, July 24th, 1904, services commencing at 2 p.m. President Heber J. Grant of the European mission, President David W. Davis and three Elders of the Welsh conference were in attendance.

After the opening exercises President Davis made a few remarks and welcomed the Saints and visitors. He also presented the general authorities of the Church and of the mission, who were unanimously sustained. He also briefly reported the condition of the conference. Elder James Thomas bore testimony that the Gospel has again been restored to the earth, and spoke on the necessity of obedience to the principles of the Gospel. Elder F. E. Jones spoke on the necessity of revelation.

President Heber J. Grant asked the people of the world to judge the Latter-day Saints by their fruits; spoke of the gifts of healing which are in the Church, and also upon the prophecies uttered by the Prophet Joseph Smith which have been literally fulfilled.

At the evening meeting President David W. Davis and Elder Levi J. Hawkley spoke on the fundamental principles of the Gospel.

President Heber J. Grant said it is necessary to obey the principles of the Gospel and gave many apt illustrations to prove this statement. Also spoke on the life and labors of the Prophet Joseph Smith and the ennobling power of the Gospel.

On Sunday morning, at 10 a.m., President Grant met with the Elders in council, and after listening to their reports, decided to close the Welsh conference. He also gave them many valuable instructions.

After the evening meeting President Grant met with the local priesthood, and Brother James Watts was honorably released with a vote of thanks for his labors as president of the Cardiff branch, and Brother R. J. Walker was unanimously sustained in his stead.

LEVI J. HAWKLEY, Clerk of Conference.

THE GOSPEL IN SYRIA.

UNDER date of July 5th, 1904, President J. Wilford Booth of the Turkish mission writes from Aleppo, Syria, the following interesting letter:

"Elder Henry Teuscher sailed from Haifa, I think, on July 3rd, and has taken with him Brother and Sister Hilt. That leaves Haifa now with no Saints, as also no welcome home for our Elders such as they have found there for many years. The people of that beautiful little city, shaded every afternoon by the historical oak-covered and myrtle-clad heights of Carmel, have rejected the Gospel of the Son of God, and now they are left to themselves, and the result of this rejection must sooner or later come upon them unless they repent. After the testimony of so many Elders, and after the long residence there of a God-fearing and humble family of Latter-day Saints, there remains there yet the silent witness of two white marble columns lifting their pure surface up from the green turf which now conceals the bodies of two men whose lives were laid down in the service of the Master. Elder Clark

and Haag are there in their sepulchres, but their testimonies will cling to Haifa as long as Haifa clings to the foot of Carmel. None need ever shed another tear for these two sons of Zion. They are at rest, but O, Haifa, unblessed with the gift to hear and heed the prophets' voice, we weep for thee. Of all the cities of the land along the sea, Haifa is the dearest spot to the Elders. She is beautiful, delicate, charming. Beyrout may be the shining belt-buckle of the eastern Mediterranean, but Haifa is the pretty little diamond breast-pin of the coast.

"Elder Charles Teuscher is now with me in Aleppo, in which place he will labor among the Arabic speaking people. With a few exceptions the Saints in Aleppo have left off the tobacco habit, and old and young are rejoicing in the fact that they have come out victorious in the struggle. It is inspiring to hear them tell how the Lord has blessed and sustained them in their efforts. In many respects they are yet weak, but are getting stronger in the faith.

"We are making another effort, as I told you in my last letter, to gain recognition from the government. Opposition is fierce, and just now my local passport is being withheld. The officials say that I cannot have it back unless I strike out the word 'Mormon' and insert therein the name of some other sect. I am just in receipt of a letter from Minister Leishman of Constantinople, in which he says, 'A demand for recognition for any particular sect or creed is never made, as all non-Moslem institutions are regarded by the Turks as coming under the one general head of Christian institutions.' He also says: 'Applications for the erection of church or school buildings should more properly be filed with the local authorities.' I suppose from this that permission to build a church would be paramount to recognition. The local authorities in Aintab are usually very kind and gentlemanly to us, and were it not for unknown enemies who are continually complaining of us, we would be quite free; but orders keep coming from the higher authorities to stop our meetings, etc., and we feel that we are not honoring and sustaining the law when we go against the order and bring the local officers to the necessity of either ignoring the order to them, or enforcing it against their own desire to be friendly with us. We send kind regards to you and all at 'No. 10.'"

"P.S.—Wanted—a few Elders to learn the Turkish language. Lessons given free."

THE PIONEERS.

[An essay written by Sister Dessie Grant, and read to the Sunday school of the Liverpool branch, July 24, 1904.]

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the tops of the mountains and shall be exalted above the hills; and all nations shall flow unto it."

It was fifty-seven years ago to-day that a weary band of pilgrims looked down from a steep and barren mountain in the Rockies of America upon a desolate region that was to be their home. They, like the Pilgrims of old, had been driven from their homes and the land so dear to them, and had now come to this "vast worthless area," to a land where they could worship as they pleased and have, what was dearer to them than all else—religious liberty.

They loved liberty just as their American forefathers had loved it before them. They loved also the land from which they had been driven, and, as their ancestors set up the English flag, so did they the Stars and Stripes.

The persecutions of the Latter-day Saints had always been severe, but after the death of the Prophet Joseph Smith, and after the murderers had been "honorably acquitted," it seemed as if justice was something that was not to be had from the country which boasted of its religious liberty. They, therefore, prepared to leave and go into the uncivilized, barren country which had been christened "The great American Desert." Some of their property was sold, but at an exceedingly low price. In many instances purchasers could not be found, as their persecutors, knowing that the Saints would leave anyway, offered as little assistance as possible. With the little money they received they bought wagons, horses and provisions to prepare them for their journey.

On February 4th, 1846, they began crossing the Mississippi river. Many crossed in ferry boats, but the river froze over and the wagons were driven across on the ice. The first camp was at Sugar Creek, nine miles from the river, in the state of Iowa. President Brigham Young then led the company on. The first day they traveled five miles; and they kept steadily on in spite of the many difficulties they encountered. There was much sickness in camp. Many were poor and were compelled to sleep upon the ground, which in some instances was so muddy that branches had to be laid over it. Many of their animals gave out. The food supply was low, but still the Saints pressed on, singing as they went; and often after a hard day's journey they would gather around the camp fires engaging in innocent recreations and singing the songs of Zion. Among the favorite songs was the one commencing:

"Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day."

When they reached Shoal Creek, companies were formed of hundreds, fifties and tens, with captains over each. Brigham Young was appointed president over all. They were all united, working harmoniously together and every one had his part of the work to do, which made them all contented and happy. They worked hard every day but Sunday, when they held meetings which helped to cheer and encourage them.

It was decided that a place should be selected to build a settlement where the following plan could be carried out: A few of the company were to go first, fence in a portion of the land, build log cabins and plant a spring crop. They were to stop there until the next company should arrive, when they were to go on, leaving the new company to carry on the work. The spot selected for this settlement was on the Grand river, a place called Garden Grove. This little camp grew rapidly, and soon another was commenced, this time at Council Bluffs. They found the Indians living here but were received with kindness by them and were given permission to build a small town. Everything was now moving in a systematic and peaceful manner and all expected to reach the mountains before the year was over, when something very unexpected happened which prevented them.

The "Mormons" had called upon the President of the United States for aid while crossing the plains, but instead of their receiving assistance they were met by Captain James Allen who came to tell them that five hundred men were wanted to help the United States to fight Mexico. It was strange for the government who had offered no protection to the Pioneers to now ask for help from them, but such was the case. Five hundred men from amongst the best, volunteered and marched away to serve their country. This was a proof of their loyalty, as they left their families and friends and all that was dear to them. They did their duty, however, and finally returned to their families, some going back to Winter Quarters and some joining them in Salt Lake City the next summer.

The Saints who had been left behind reached Winter Quarters and remained there preparing for their march next spring when the original pioneer company set out. There were with this company as the historian puts it "one hundred and forty-three men, three women, two children, ninety-three horses, fifty-two mules, sixty-six oxen, nineteen cows, seventeen dogs and some chickens." They traveled westward for three months and seventeen days. They forded the shallow rivers, built bridges over the deep ones, and when they were wide as well as deep they used ferries. In many instances they used the ferries which they had built to carry other travellers across, thus earning a little money as they went to help them on their way.

President Young was taken ill just before they reached the valley, but the others went steadily on until they reached the spot where the City and County building in Salt Lake City now Stands. President Young arrived the next day. The following account is given in President Woodruff's journal:

"On the 24th I drove my carriage, with President Young lying on a bed in it, into the open valley. When we came out of the canyon in full view of the valley, I turned the side of my carriage around, open to the west, and President Young arose from his bed and took a look at the country. While gazing upon the scene before us, he was enrapted in vision, and now he saw the future glory of Zion and of Israel as they would be, planted in the valleys of these mountains. When the vision had passed, he said: 'It is enough. This is the right place. Drive on.'" Other companies soon followed, and it was not long until the Saints were located in their new home.

Is it strange that we, the grand-children and followers of these illustrious Pioneers love to read their history, and celebrate the 24th of July as one of the most important dates in American history?

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